Biogr.
224
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Biogr. 224 Chubb

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MEMOIRS
OF
Mr. *THOMAS CHUBB*,

Late of *Salisbury*:

Or, A FULLER and more FAITHFUL
ACCOUNT
OF HIS
LIFE, WRITINGS, CHARACTER, and DEATH.

Interspers'd with some REMARKS on the SHORT AND FAITHFUL ACCOUNT.

IN

A LETTER om another Gentleman of that City to his Friend in *London*

Rev. Mr Horlan.

Though His Excellency mount up to the Heavens, and his Head reach unto the Clouds; yet He shall perish for ever as his own DUNG: *they, that have seen him, shall say;* WHERE IS HE? JOB.

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A FULLER

AND MORE

Faithful Account, &c.

SIR,

THOUGH the *Part*, which Mr. *Chubb* has acted on the *Theatre* of Life, has been, as you well know, like that of *Iago*'s in the Play, *foul* and *treacherous* to his Lord and Maſter, from the *firſt* to the *laſt* Scene, and, in its *Cataſtrophe*, as you have heard, *ſhocking*, and full of Horror to all Chriſtian Spectators; yet with Spirits *homogeneous*, and capable of acting the *like* themſelves, it has not

only met with *Approbation* upon the *Stage*; but even the *Exit* he lately made, the moſt *Tragical*, and deeply affecting of all the reſt, has been improv'd by them to the *Advantage* of their *Heroe*, and *crown'd* with their loudeſt Acclamations, and Applauſe. Being juſtly apprehenſive, what an univerſal *Hiſs* from the *oppoſite* Quarter would attend his Going off, and how All, themſelves only excepted, would admire the *more* than *poetical* Juſtice of his *ſudden*, and unexpected Downfal, they are reſolv'd to be *before*-hand with the World, and therefore *puff* Him away boldly in two of the Evening Papers, gathered into, and embelliſh'd with a more *pompous* Paragraph in the *Salisbury Journal*, as the *Mirror* of *Mankind*; and now wind up the *Bottom* in a *Short and Faithful Account*, as it is called, *of the Life and Character of the Celebrated Mr.* Thomas Chubb, in which they beſtow ſuch *Elogiums* upon him, as no *mere* Man ever yet deſerv'd, and indeed by far greater than the *God-man Chriſt Jeſus*, could ever obtain at his Hands. It would not *content* them, that the Man was at *reſt* in his Grave, and that he lay there *quiet*, and *undiſturbed*,

who had all his Life long been *reſtleſs* and *unquiet*; but the *World* muſt be *provoked*, whether they will or no, to rake into his Aſhes after Death by an anonymous Piece, as *ill-timed*, as it is *ill-bred*; the whole Chriſtian World in *general*, and *Salisbury* in *particular*, being therein *abuſed*, *vilified*, and *depoiled*, to raiſe *Trophies* to his Memory; as though all *Virtue* had taken its *Flight* from Earth with Him, and there was *None left that doth Good*; *No*, *not One*.

It is an Obſervation that generally holds true, with reſpect to *Biographers*, as well as *Painters*, and *Poets*, that they are apt to be too partial in their Portraits; flatter the *Subjects* of their *Art* beyond *Nature*, and make the *Copy* by far more beautiful than the *Original*. But ſtill they aim at a beautiful *Likeneſs*; and beſt diſplay a maſterly Hand by a juſt Attemperament of *Light* and *Shade*. Our *Painter* is of another *Complexion*. His muſt be a *fine* Picture, at all Events, how *unlike* ſoever the Perſon, that ſat for it; muſt be All *Light*, and *Glare*, and *Varniſh*, and *Gilding*, without the leaſt Tincture of Shade, either in the Face or Drapery, to diſcolour it.

Mr.

MR. POPE *, the *Admirer* of this Author's *Writings*, which, I ſuppoſe, he read *much about the Time* of his penning the *Univerſal Prayer*, tells us, if I remember,

† Whoever thinks a *faultleſs Piece* to ſee,
Thinks what ne'er *was*, nor *is*, nor e'er *will* be.

To which let me add,
Who would not bluſh, if *Thomas Chubb* is He?

And yet *This* is the Man, who, if you can take his Word for it, "was *never guilty* of any ‖*One Vice* or *immoral Action* in his Practice or Converſation, Threeſcore and eight Years, *i. e.* in all his Life-time; for you muſt know, that He began to be a *Moral Agent*, as *ſoon* as he was *born*; or rather was ſo private in his *Vices*, as to defy the World, nay *Envy* herſelf, to publiſh any One from his *Cradle* to his *Coffin*.

O rare *Tom Chubb!*

But, ſuppoſing all this to be true, which no Man in his Senſes can believe; why

* *Pag.* 15. † *Eſſay on Criticiſm.* ‖ *Pag.* 14.

the

the reſt of Mankind muſt be drawn as *Æſops*, by our Painter, to ſet off his *Adonis*, wants, with me, *more* Reaſons than *One* to *juſtify*. Had it not been for this *fond*, and *partial* Account of Mr. *Chubb*'s Life and Character, I ſhould not have given myſelf, or you, any Trouble about Him; but have paſſed him bye in *Silence*, as *profound* as the *Grave*, to the *Deciſion* of that *great* Day, when the Secrets of all Hearts ſhall be *diſcloſed*.

BUT, leaſt you ſhould be led by this Miſrepreſentation to entertain a *different* Opinion of him after *Death*, from what you did, when *living*, leaſt the *Faith* of the *preſent* and *future* Age ſhould be *abuſed*, and this *Popinjay* Author ſhould be delivered down to Poſterity in the *borrowed* Plumes of the *Peacock*, and the *Pheaſant*, I ſhall make bold, for once, to *diſplume* him, and reduce him to his *native* Feathers, and then ſee, whether his Fate will not be the ſame with that *Vain* Bird's in the Fable;

——*Moveat Cornicula riſum*
Furtivis nudata Coloribus.——

For it is to be hoped, that, when the

Short

Short and *Faithful* Account of the *celebrated* Mr. *Chubb*, and his Character ſhall be prefix'd to his Writings, as it is reaſonable to be preſumed it will, *This Fuller* and MORE *Faithful* Account of *mine* may attend it likewiſe; by which Means ſo *humble* a Performance, that otherwiſe might perhaps live the *Life* only of a *Bubble*, may ſtand the Chance of being *perpetuated*, nay *eternized* with this Author's immortal Works, and of living the *Admiration* of *future* Times, even after our "Lofty Spire is ſunk, and "crumbled into Duſt *.

THE Account of his *Birth* and *Parentage*, and *Want* of *Education*, his *Apprenticeſhip*, *Demeanour*, &c. I ſhall paſs by, as pretty authentick: neither ſhall I object to the *Sagacity* of the Man, which, conſidering his *Weakneſs* of *Sight*, was, as our Author obſerves, UNCOMMON.

BUT how ſtrong ſoever they may contend his MOTHER WIT to be, he was apt, they ſay, to betray his great want of *Grammar*, by miſtaking the *Maſculine* for the *Feminine* Gender: nor

* *Short Account*, p. 11.

could

could his *high Taſte* for the *Italian*, in the leaſt *compenſate* for his Non-acquaintance with the *learned* Languages. Neither was the *Fame* of his *Genius* ſuch, as to draw on him the *General* Good-Will and Reſpect of the Citizens, unleſs *One* in a *Thouſand* falls under the Notion of the *Generality*. No. The Man, and his Profeſſion were both too *obſcure*, till long after his Apprenticeſhip was expired, for him to be known but to a *few*, and thoſe only in his *own Street* and *Neighbourhood*; amongſt whom were one *Monday*, a *Teacher* of the *Biſhop* of *Sarum's Charity School*, this *Laurence*, a *Tallow-Chandler*, * mentioned by our *Biographer*, with a few others of the *ſame Claſs*: And He might have *died in* the the *Obſcurity*, in which he had *lived*, had it not been for ſome *foreign* Aſſiſtances, and *brighter* Helps, than ſuch as theſe could furniſh him with, to bring him into *Light*. Yet theſe, I believe, were ſome of the *earlieſt* and moſt *intimate* of his Acquaintance; and *dear-bought* Acquaintance they were, ſeeing that they *corrupted each other*, *and*

* *Short Account*, p. 3.

ſtrengthened their Hands in Wickedneſs, until their abominable Sin brake out. Nay, to the former of theſe, *i. e.* to *Monday*, I have been told, may be imputed the Corruption of *Chubb*'s Principles; that this was the *Tutor*, who firſt *lectured* him in *heretical Tenets*, in which he found him a very *apt Pupil*; and, through his *fallacious* Arguments, he was *ſeduced* from the Inſtructions of his Youth, and *untaught* all the *Articles* of the *Chriſtian Faith*.

THIS Man, tho' of *Epiſcopal* Appointment to be an *Inſtructor* of Boys and Girls in the Church-Catechiſm, was of Principles ſo very *abhorrent* Himſelf, that He was *impatient* of hearing her Doctrines maintained, even from the *Pulpit*. Nay, ſo *daring* and *inſolent* was this *furious Antichriſtian* Zealot become, for want of proper and ſeaſonable Rebuke, as to attack and fall foul on a *Reverend Prebendary* of our *Cathedral*, on a *Sunday*, in the Face of a crowded *Audience*, the very Moment He deſcended from the *Roſtrum*, where he had been waiting to receive him with *Reproach* and *Abuſe*, for aſſerting the Doctrine of the *Trinity*, and defending the *Divinity* of

the *Son* of *God* with great *Learning*, and Strength of Arguments drawn from the *Scriptures*, and the *Writings* of the *Fathers* of the *firſt* Centuries, the beſt and *pureſt* Interpreters of them. A moſt flagrant Inſtance this of the *moral Honeſty* of the Man, in undertaking ſuch a *Truſt*, as he was determined to *betray*; but indeed too *familiar* with that whole *Tribe*, in *all* Ages, *paſt*, as well as *preſent*, to be admired at now! and an equal Proof of his *Modeſty* and *Reverence* to holy Things, whom no Ties of *Duty* and *Conſcience*, no Regard to the Circumſtances of *Time*, *Place*, and *Perſon*, could *reſtrain* from the moſt *open* and *indecent* Violation of *Both*. Such was the *Preceptor*, under whom Mr. *Chubb* imbibed his *firſt* Rudiments of *Infidelity!* And from *ſuch* a *Scholar* under *ſuch* a *Maſter*, what a *Progreſs* might not be expected!

BUT it is now Time for me to ſhew you *how*, and by what *Means* he commenced *Writer*; a Point in which our Author has ſomewhat failed, which therefore you are to expect more fully from me.

AND here, to do him *Juſtice*, for I mean Him nothing elſe, it muſt be acknowledged,

knowledged, that the Man, to all Appearance, ſet out *right* at firſt, and began with ſuch Principles, as, if *properly* followed, would never have led to ſo *bad* an *End*.

You muſt know, Sir, that ſoon after the *Society* for the *Reformation* of *Manners* was eſtabliſhed in *London*, many other Places, in Imitation of this *laudable* Example of their *Metropolis*, formed themſelves into little Bodies for the ſame Purpoſe: And *Salisbury* for one amongſt the reſt. Of this Society was Mr. *Chubb* a Member, which by the *Gravity* of his *Countenance*, and *Sobriety* of his *Converſation*, he ſeemed to be very well qualified for.

This led them to frequent *Meetings*, eſpecially on *Sunday* Evenings, which they ſpent in ſome Kind of religious Exerciſes, not much unlike the *modern Methodiſts*. A Back-Room of the *Angel Inn*, I am told, was the Place where they uſually aſſembled at firſt: Here they continued ſo long, till they took Diſtaſte at the Behaviour of one of the Servants, who turned ſome of their extravagant Acts of *Devotion* into *Ridicule*. From hence they adjourned to the Houſe

of

of this Mr. *Laurence*, aforementioned; where, I believe, they *met* as long as any *Meetings* were held. Here they read the Scriptures at firſt under the *Guidance* of a *Commentator*, or *Commentators*. *Burkit*, I am told, had the chief Sway with them. In this little *Senate* were freely debated every thing, which they thought Matter of Debate. Each delivered his own Sentiments upon any Subject freely, and without Reſtraint. "And ſo far all was well."

BY-AND-BY they began to entertain an Opinion of their *own* Sufficiency; to *ſhake* off their Guides, and to lean to their own Underſtanding. *Spiritual Pride* began to ſhew its *Head*, and that it had taken deep *Root* amongſt them. *The Righteous is better than his Neighbour*. This led them to Self-admiration and a Contempt of others; whom they beheld, as the *Phariſee* did the *Publican*, *afar off*. They had now been *Learners* long enough; they thought to ſet up for *Teachers*. They grew *ſqueamiſh* in their *Faith*, and would not *ſwallow* what they could not *digeſt*. They were become, in their *own Conceit*, ſuch *Maſters* of fine *Reaſoning*, that whatever would

not

not ſubmit to that, was preſently deemed *unreaſonable*. From diſcovering ſome Difficulties in Scripture, which they could not *ſurmount*, they judged them to be *unſurmountable* by all the World; and, for want of underſtanding their *genuine* Senſe, wreſted and *tortured* them to make them ſpeak their *own*.

And thus the *Prince* of *Darkneſs* had moulded them to his own Purpoſe, by *transforming Himſelf into an Angel of Light*: And they fell from their *firſt Purity* thro' a *falſe* Perſuaſion, that they could not *err* whilſt their *Intention* was *pure*. Let him, *that thinketh he ſtandeth, take heed leaſt He fall*. Through *Pride* and *Ambition* the *Arch-Angel Himſelf* loſt his Seat in Heaven; and our firſt Parents were expelled Paradice through too *pry-ing* a Curioſity, and a *falſe* Thirſt after Knowledge.

This is an Age moſt *fertile* of new Religions, and different Modes of Worſhip! About this Time ſprang up near *Warminſter* and *Deveril* in this County a kind of *Anglo-French*-Prophets, who for a ſhort Space raiſed a great *Duſt* in theſe Parts. To theſe, I have been informed, that Mr. *Chubb*, ever *ſtudious* of *Novelties*,

repaired,

repaired, and offered to JOIN them, either to *head*, or at leaſt *ſtrengthen* their Party. But upon his being too forward in ſhewing his NATURAL PARTS, which with People *inſpired*, you know, has little or nought to do, they rejected his Propoſals, and diſmiſſed him with *Reſentment*, giving him to underſtand withal, that though they were got out of the COMMON ROAD; yet they were not ſuch BACK-SLIDERS, as He ſcurvily miſtook them to be.

IT happened likewiſe unluckily for Mr. *Chubb*, and his *Society*, that at this Time the *Arian Hereſy* revived; which, having ſome Men of *Letters* at its Head, to give it *Countenance*, and ſquaring *too* well with the Sentiments which they entertained *before*, met with a very friendly Reception amongſt them. On this Occaſion they often aſſembled; the *Committee* ſat; Mr. *Chubb*, *Chairman*: All the Arguments that can be brought from Scripture to *undeify* the Son of God, are collected: *Each* contributes his Share: It is voted, that Mr. *Chairman* ſhould draw up the *Senſe* of the *Committee*; ſhould *arrange* and *methodize*, as having the *ſhrewdeſt* Turn that Way.

SOON

SOON after this it is brought into ſome *Form*; it is *agreed* to by the *Houſe*, with ſome *Alterations* and *Amendments*; but ſtill ſomething elſe was *wanting*, which muſt be done, before it can *paſs* into an *Act*.

THE Thing was well *forged* and *filed*; but ſtill it needed *poliſhing*, to ſet it *clean* out of Hand. Not *one* Member of this Body was (as I have been informed) much *better* learned than the the *Chairman* himſelf.

SUCH a *One* then muſt be found, to whom they may have Recourſe for correcting both their *Grammar* and their *Logick*; and ſuch a *One* was always *too* near at hand, who *ſecretly* favoured the Deſign, and was greatly *inſtrumental* towards bringing it into the World; in which he acted at leaſt a *Midwife*'s, if not a *Parent*'s *Office*.

THIS is no Tale, *cunningly* deviſed, with an *Air* of *Probability* to gain *Belief*, and *deceive*; but a *Fact*, as it was related to me by a Perſon of *Credit*, and once *one* of their *own* Body, about twenty-ſeven Years ſince, in Preſence of two learned *Divines*, then *Fellows* of *Colleges*, upon their cenſuring *him*, as being *tainted* with *Arian* Principles, which he then ſolemnly *renounced*: And *this* he told

the more frankly to ſhew his *Ingenuity*, and that he was ſincere in his *Renunciation*. And, when blamed by them, ſuppoſing his *Plea* good, for continuing ſo long amongſt them, He added *This* as a farther *Vindication*, viz. " that He " was caught at firſt with the *Speciouſ-* " *neſs* of the Deſign, which ſeemed " calculated to promote *true Religion*, " and *Virtue*; which *Maſk* it *wore* for " ſome Time. That when he found " they began to run greater Lengths than " were at firſt propoſed, or than He " thought *juſtifiable*, He grew *uneaſy*, " and expreſſed his *Diſlike* by remon- " ſtrating againſt them, and endeavour- " ing by Argument and Perſuaſion to " bring them off, to convince them of " their *Errors*, and reſtore them to " their *firſt* Principles. And at laſt, " when he found all his Labours un- " ſucceſsful, he left them to themſelves " with his good *Wiſhes*, better *Prayers*, " and beſt *Advice*," and, like *Abdiel*, rejoined the Hoſt, who preſerved their *Loyalty* untainted.

——————Abdiel *faithful found*
Among the faithleſs, faithful only He.

MILTON, *l.* 5.

AND now out comes this long-meditated, long-laboured Piece, which had been cooked up with ſo much *Art* and *Cunning*, entitled, *The Supremacy of the Father aſſerted*; in which He undertook to prove by eight Arguments, Chriſt the Son, *inferior*, and *ſubordinate* to the Father, *viz.* as touching the *Godhead*. And *this* He dedicates to the then *Biſhop* of *Saram*, Dr. *Burnet*, with what View it is hard to ſay; whether the better to recommend his Book to the World, under the *Patronage* of that *great* Name; or ſlyly to inſinuate, that his Lordſhip was inwardly a *Fautor*, and Well-wiſher to *ſuch* Principles, which He elſewhere *loudly* diſclaims. Arch-Deacon *Hill*, I know, has publickly charged his Lordſhip with favouring ſuch Tenets, with what Grounds I cannot pretend to determine.

——*Haud noſtrum eſt tantas componere lites.*

But be that as it will, it anſwers their Purpoſe. It makes a great Noiſe with the *Biſhop*'s Name at its *Head*; and is mightily cried up by the *Party* as *unanſwerable*, whoſe *Cuſtom*, you know,

it always was to *ſing* a *Triumph* before the *Victory*.

Now, though there was NOTHING in his whole Performance advanced but what was STALE and TRITE, and as ſuch had been *refuted* again and again, long before *Chubb*, or his *Great Grand-father* was born; yet being an *Hereſy*, that had lain long *dormant*, at leaſt amongſt the *lower* Claſs of People, who had ſcarce ever *heard* of ſuch a *Controverſy*, and being *diſh'd* out in a *new* Dreſs, entirely adapted to the VULGAR *Taſte*, it was immediately *reliſhed* by them; and that, which made them *ſwallow* it the more greedily, was the *Plainneſs* and *ſeeming Simplicity* of the *Cook*.

THAT *Thomas Chubb*, a Man of as *little* Learning as themſelves, and as *unlikely* to turn Author, ſhould publiſh Eight Arguments, which were to puzzle the *Biſhop*, and all the *Parſons* in Town and Country, was ſomewhat as ſurprizing, as it was unexpected. Good God! who could have thought it? It is Matter of Aſtoniſhment to all, that knew, or heard of the Man. And *This*, I ſay, was the very Thing, which *chiefly* contributed towards its *good* Reception a-

 mongſt

mongſt them, *viz.* that it was written, at *leaſt publiſhed*, by One ſo *near* upon a *Level* with themſelves; and they concluded He muſt have ſome *extraordinary* Gifts and *Helps*; which ſure enough He had, tho' *not* from *Above*.

THE learned and ingenious Mr. *Arthur Collier*, late *Rector* of *Langford-Magna*, in this Neighbourhood, ſoon after the Publication of this firſt Piece of Mr. *Chubb*'s, ſuſpecting that there was more at the *Bottom* than *floated* on the *Surface*, took the Pains to make a *large Collection* of his *Letters*, *wrote* on *Buſineſs*, which were ALL *rude* and *ungrammatical*, both as to *Orthography* and *Syntax*, had neither right *Spelling* nor right *Conſtruction*. A *wonderful Phænomenon* this, to ſtart up all of a ſudden, into a *Grammarian*, *Logician*, and *Divine*, and that without the leaſt Pretence to *Inſpiration!* Theſe *Letters*, firſt collected for his own *private* Satisfaction, and preſerved as a *ſtanding* Monument of *Chubb*'s *Ignorance*, were exhibited, upon proper Occaſions, by Mr. *Collier* to his Friends, as a Proof of the Juſtneſs of his Suſpicions, whom it could not but abundantly convince, that the *Author* was *not*, whom

He

He *ſeemed*, or would be taken to be. But it ought to be remembered, who was *Miniſter* of * *St. Edmunds* in this City at that Time, and how well Mr. *Chubb* and his *Fraternity* were known to Him: A Man, who has ſince filled an *Archiepiſcopal See!* and, out of his great *Zeal* to the *Chriſtian* Cauſe, was not aſhamed to declare publickly, at a Meeting of his Brethren, who were concerting Meaſures for *propagating* the *Goſpel* in foreign *Parts* †, "that He thought "it not *worth* their *while* to trouble "themſelves, or the poor *Creatures*, i. e. "the *Pagans*, about it; that they were "much *better*, in *his* Opinion, as they "*were*, and much *happier* in their *na*-"*tive Ignorance*." However, this boaſted Performance of theirs did not live long, before it was *diſſected* and cut to pieces by one *John Clagget*, *Schoolmaſter*, of *Warminſter*, in this County, and a *Layman*, as well as *Himſelf*, in a Treatiſe called *Arianiſm Anatomized*, Anno 1718. And indeed it *anſwers* its Title very well. The Author was a *candid* fair Reaſoner;

* *Chubb*'s Pariſh.

† *N. B.* Theſe, or Words to that Effect, reſt upon the Authority of Dr. *Waterland*.

and

and as much better acquainted with the Senſe of Scripture, as he was better affected towards it. I cannot ſay it was quite ſo *terſe* as Mr. *Chubb*'s, as it wanted the Advantage of a more learned *Superviſor*. It abounded with too many *Tautologies* and *Egotiſms*; but upon the Whole, was ſo clear a *Confutation* of him, that there is no Man, unleſs one of that Sort, but would have *bluſh'd*, and have *dropp'd* the Pen for Shame.

Soon after, by way of *Reply* to this, comes out Mr. *Chubb*'s ſecond Performance, entitled, *The Supremacy of the Father vindicated:* Or, Obſervations on Mr. *Clagget*'s Book, entitled, *Arianiſm Anatomiz'd.* This was much in the ſame Strain with the former; full of low *Sophiſms* and *Quibbles*; which therefore ſhared the ſame Fate with its *Forerunner*, being *detected* and *expoſed* by his Adverſary in his next Piece, entitled, *The Divinity of the Son of God defended.*

And now he is enliſted as an *Author* for Life! The *ſcribendi Cacoethes*, that curſed *Itch* of Writing, has got ſuch Hold of him, that it is not in the Power of *Brimſtone* to cure Him.

Scribimus Indocti, Doctique.

No

No *Controverſy* can ariſe, but He muſt have an *Hand* in it, tho' He knows no more about it than a *wild Aſs's Colt*. Let who will be engaged, He is ſure to intermeddle, and come in with his *five* Eggs, though commonly *four*, if not *all* of them, are rotten. However, they will ſerve to *pelt* the Adverſary, and make a *Stink*; and ſo far will *anſwer* the *End* of his *Party*. I never think of that Paſſage in *Homer*, where *Agamemnon* upbraids *Achilles* with his Contentiouſneſs; but *Chubb*, if we may compare ſmall Things with great, preſently occurs to my Mind, *viz.*

Αἰεὶ γὰρ τοι ἔρις τε φίλη, πολεμοί τε,
μάχαι τε,

Strife and Debate thy reſtleſs Soul employ,
And Wars and Horrors are thy ſavage Joy. POPE.

In ſhort, nothing can 'ſcape Him; neither is it *ſafe* to come in his Way. He runs out like a *little whiffling* Cur, *barking* at all he don't like, nay and ſometimes *biting* them by the Heels; though moſt times he returns *lame* and yelping, with his Coat *torn* and *dirty*, from a

Snap

Snap and a *Shake*, which his own *Inſolence* has brought upon him. And yet, ſuch is the *Petulancy* of the *Creature*, and ſuch the *Fondneſs* of his *Abettors*, that they cannot forbear *patting* Him on the *Back*, and *ſpitting* in his *Mouth*, as though he had driven his Adverſary from off the Field. And in Conſequence of this he is complimented and careſſed by every *Tribe* of *Infidels*, as a *Prodigy* of fine *Reaſoning*, and in a Word, as their *common Champion*. He is almoſt choaked between *Fame* in the *Front*, and *Pride* in the *Rear*. Nothing can paſs *current* with them, till *ſtamp'd* with his Authority. The *Oracular* Mr. *Chubb!* And indeed he might juſtly be called ſo, in ſome Senſe, his *Dictates* being the Suggeſtions of that ſelf *ſame* Spirit, which the *old Woman* ſpake by, who delivered her *Oracles* from the *Pythian Tripos*. Yet ſuch is the *vitiated* Taſte of our Times, that, like the *Iſraelites*, we loath the *Manna* that deſcended from *Heaven*, and *impiouſly* luſt after the *Leeks* and the *Onions* of *Egypt*; and *Lies* ſpoken in *Hypocriſy*, having the *Form* of *Truth*, are permitted with many to *joſtle*, and ſet aſide the *unerring*

erring Oracles of the *living God.* For theſe *Qualifications*, which, like *Spots* of the *Plague*, ſhould be enough, one might think, to make one *flie* far and near, back'd by his *Reverend Friend*, before mentioned, recommended Him to Sir *Joſeph Jekyl*, then Maſter of the Rolls; but how much ſoever this may be told in *Credit* of the *Client*, it redounds very *little* to that of the *Patron.* It is to be hoped, that his *Lady* thought *more* like a *Chriſtian*, or * Mr. *Rowell* made Choice of a very *wrong* Perſon, to whom to dedicate his Tranſlation of *Gerhard's Divine Meditations.* But, be that as it will, here, if I am informed aright, He officiated for ſome Time, as a kind of *Houſe-Steward*, or *Superviſor* over the reſt of the Family; where he was obliged to dreſs in a Manner to which he was, till then, an utter *Stranger*, i. e. with a *Tye Wigg* and a *Sword*; with which he cut as *awkward* a Figure as the *Aſs* in the *Fable.* For a Man of Mr. *Chubb*'s peaceable Diſpoſition, who never drew any *Blood* in his Life, but with his *Needle*, to have the *Weapon* of

* Rector of *Great Creſſingham*, Norfolk, 1715.

War girded upon his *Thigh*, as though He delighted in *Battle* and *Murder*, as well as in the Thoughts of *ſudden Death*, was ſomewhat very *unnatural*, and *out* of *Character* : And therefore, being *conſcious* to Himſelf, how ill the *Dreſs* was *ſuited* to the Man, how *ridiculous* he appeared to ſome, and how *deſpicable* to others, He ſoon grew weary of them, and put them off Him for the ſame Reaſon as *David* did *Saul*'s Amour, for *He had not proved them.*

AND now he betakes Himſelf once more into the Country with an Air of *greater* Importance than uſual. His *Old* Diſtemper returns upon him with more violent *Symptoms* than ever. The *Pen* is reſumed with freſh Courage, from an Apprehenſion that his *Ideas* were enlarged, his *Converſation* improved, and his *Style* more correct ; and with this, he lays about him ſo furiouſly and indiſcriminately, that, like the *great Leveller* of Mankind, He ſpares neither *Age*, *Sex*, nor *Condition.*

I WOULD as ſoon undertake to *dragg* you through an *Horſe-pond*, and I know the *Operation* would be equally *agreeable* to you, as pretend to give you a *Detail* of

of all his *infamous* Writings. It is ſufficient to inform you, that he made the *uſual* Gradation in *Evil*. —— *Facilis Deſcenſus Averni*. He went on from *Bad* to *Worſe*; from *miſtaking* and *perverting*, to the open *abuſe* and *burleſquing* of Scripture; from a pretended *Regard* to it, to an avowed *Diſregard* of all. In ſhort, he ſet out an *Arian* only, but ended a *Deiſt*, I had almoſt ſaid, *Atheiſt*. You need but compare his *firſt* with ſome of his *laſt* Pieces, to be fully convinced of this. It will be eaſy to judge of the *Intermediates* by the *Extreams*. In his *firſt* He talks *wickedly for God*, in his *laſt* as *wickedly* againſt Him.

TAKE but a curſory View of his *Supremacy*, and then of his four *Diſſertations*, and you muſt confeſs, that I have not miſrepreſented Him. It is worth while to read thoſe Diſſertations through, if it were but for the Sake of two excellent Anſwers, the one by Mr. *Bate*, *Vicar* of *Deptford*, the other, entitled, *The Caſe of* Abraham, *&c.* done by an *Anonymous* Hand. In each of theſe Diſſertations he runs *counter*, as uſual, to the *Voice* and whole *Tenour* of Scripture, which both his Anſwerers ſufficiently ex-

poſe him for; and demonſtrate his great *Weakneſs*, which can be exceeded by Nothing but his greater *Aſſurance*, *Diſingenuity* and *Want* of *common Honeſty* in proſecuting thoſe Arguments that were intended to carry his Point. And indeed ſuch has been the *Fate* of the Man in general, tho' he has challenged all the *great Defenders* of *Chriſtianity*, that ſcarce *one* of the *leaſt* of them has entered the Liſts againſt him, but what has *foiled* him upon the Spot, and gained a compleat *Victory* over him.

It is Matter of equal *Grief* and *Wonder*, how the Cauſe of Chriſt ſhould ſuffer ſo much, as it has, from ſuch *rude* and *unſkilful* Hands: How the Men of *Reaſon*, as they call themſelves, ſhould, *contrary* to all *Reaſon*, give up their Judgment to ſuch *bold* Cavillers, and admit of ſuch weak *Preſumptions* in *Evidence* againſt Chriſtianity, as would be *ridicul'd*, nay *ſpurn'd*, if brought in *Defence* of it. Yet ſuch is the Corruption of the preſent Times! And we have ſeen a little *Infidel* courted, and made *much* of, by Men, otherwiſe of *Penetration* and *Diſcernment*, that in any other *Age*, or *Country* but *ours*, would

at

at leaſt have had his *Tongue* bored through with an *hot* Iron for the twentieth Part of the *Blaſphemies* that He has vended in *this*. In ſhort, ſuch has been the *Partiality* towards this *illiterate* Writer, and that in great meaſure on Account of his *Illiteracy*, and the *Badneſs* of his *Cauſe*, that any Thing of *his* in *Favour* of *Infidelity* has been received with *Applauſe*, nay with *Rapture* by his Partizans, tho' they have been forced to take up with *Suppoſitions* for *Arguments*, and *Aſſertions* for *Proofs*; whereas the Anſwers to theſe *Infamous Libels*, tho' conducted with the *greateſt Calmneſs* and *Force* of *Reaſon*, have been paſſed by *unheeded*, with an Air of *Contempt*; or, if they have deigned to take any Notice of them, they have *quarrelled* with *Demonſtration*, and fled in the *Face* of *Self-Evidence*.

But what ſaith *Wiſdom? Wherewithal a Man ſinneth, by the ſame alſo ſhall he be puniſhed.* As they have ſinned by ſhutting their Eyes againſt the Light; ſo God has puniſhed them by giving them over to a *judicial Blindneſs*. They would not know, when they might, the Things that *make for their Peace*, and now *they*

are

are hidden from their Eyes. These are but the *Beginnings of Sorrows*, and God knows where they will *end*. *Hereſies*, like COMETS, have their *periodical Returns*; but then they portend *Wars* and *Tumults*, *Rebellions* and *Devaſtations* to all within the *Sphere* of their *Activity*. Theſe are the *Scourges* in the Hand of the Almighty, which He ſhakes as dreadful Warning over guilty Lands; and, as in the Courſe of his *Providence* He permits the one, ſo in the Courſe of his *Judgments* He inflicts the other. If we wiſely take this Warning, and it works the Effect deſigned, καλῶς ἔϛαι, *all will be well*; if not, we are yet to expect the full *Vial* of his Wrath to be poured out on our *impenitent* Heads. The *former* is the *Cauſe* of the *latter*. *Raro antecedentem Sceleſtum deſeruit pede pœna claudo.* We have *already* ſmarted, and *yet* ſmart *ſeverely* for our *Miſdoings*; and God grant we may have felt the *Worſt!*

THAT which recommended his Writings, next to the *Illiteracy*, was the *Plainneſs* and *ſeeming Simplicity* of the Author, the *Gravity* of his *Countenance*, and the *Sobriety* of his *Demeanour*. Powerful Recommendations indeed, it muſt

muſt be confeſſed! But how, I would fain know, could it be otherwiſe? He ſet up for a *Reformer*, a religious *Reformer*, a *Reformer* of *Chriſtianity*, the pureſt Religion upon Earth; a *Reformer* of the *Church* of *England*, the pureſt Church profeſſing that Religion. Of *this* Church did he profeſs himſelf a Member; and, for a while, ſhewed the greateſt Regard for her *Ordinances*. Accordingly he frequented not only her *Temples*, but her *Altars*, was a *daily Attendant* on her *Prayers*, and a *weekly Communicant* at her *Sacraments*. And what could be more *ſpecious* and *ſhewy* than all this? What could *attract* the Eyes of the Vulgar more cloſely than ſuch a Comportment? What captivates them more ſtrongly, when thus attracted?

BUT what is there new in all this?

Fiſtula dulce canit, &c.

The *Pipe* plays *ſweetly*, whilſt the Fowler enſnares his Game.

WERE there not *Phariſees* of Old? and are there not *Hypocrites* NOW, as well as THEN? Yes, you will ſay. But how does that affect Mr. *Chubb*? Why, that it does moſt deeply, even upon

upon his own Principles; or ſuch a Thing ſhould not have been ſo much as once hinted. In Page 66, of his *True Goſpel*, he aſſerts, " That every " one, who is diſcipled to Chriſt, is left " to JUDGE and CHUSE for himſelf, " what *particular* Society of Chriſtians " he will join himſelf to: But then it is to be *preſumed*, upon his *own* Principles, that he is to be *unbiaſſed* in his *Judgment*, and *ſincere* in his *Choice*. Nay, this *Sincerity* of Heart, is to be his *Juſtification* before God, in Caſe he ſhould make *wrong Choice*, through the *Error* of his *Judgment*.

As Mr. *Chubb* therefore was at *full* Liberty to *judge*, and *chuſe* for himſelf, which every Man here is, by the *Act* of *Toleration*, and as he made *choice* of the *Church* of *England*, as the *particular Society*, to which to *join* himſelf, it might be imagined, that he was in *earneſt*; that he was *inwardly* perſuaded both of the *Soundneſs* of her *Doctrine*, and the *Beauty* of her *Diſcipline*, and that as a *faithful* and *true* Member, he would have been ready to have *defended* them againſt all Opponents. But if, inſtead of this, he has *treacherouſly* betrayed

BOTH

BOTH into the Hands of our Enemies; if he has made a Compliment of *Epiſcopacy* to the *Preſbyters*, and of *Infant Baptiſm* to *Baptiſts*; if he has given up the *Trinity* to the *Arians* and *Mahometans*, the *Pre-exiſtence* of the Son to the *Socinians*, and the *Authority* of the *Scriptures* to the *Deiſts*; if he is utterly *averſe* to her *Articles* and *Confeſſions*, her *Creeds* and her *Homilies*, her *Liturgy* and her *Sacraments*, and endeavours by all Means poſſible to *undermine* and *ſubvert* them all, *Root* and *Branch*; muſt not his *Profeſſion* and *Perſuaſion* be at *odds?* muſt not *Sincerity* be a *Stranger* to his *Breaſt?* And what *Plea*, I would fain know, can be urged to *palliate* his *Crime*, either before *God*, or Man; what in *barr* of *Judgment*, why he ſhould not be *pronounced* the *falſeſt* and *moſt perfidious Traitor*, the *moſt dangerous* and *envenom'd Serpent* that ever *Church* took into her *Boſom?*

BUT, to put the Matter ſomewhat *cloſer* yet; if Mr. *Chubb* could voluntarily *intrude* himſelf into a *ſober* Aſſembly of Chriſtians, met together on the moſt *ſolemn Occaſion*, to perform the moſt *ſolemn Act* of their Religion, or indeed of *any*, or *all* the Religions that ever were, or

will be in the World, *i. e.* " to be meet " Partakers of thoſe holy Myſteries," *viz.* of the Body and Blood of Chriſt, *ſhadowed* out to them under the *Form* of *Bread* and *Wine*, in the *Euchariſt*; " and, " above all Things, to give moſt humble " and hearty Thanks to God the Father, " the Son, and the Holy Ghoſt, for the " Redemption of the World, by the " Death and Paſſion of our Saviour " Chriſt, both God and Man, who did " humble himſelf, even to the Death " upon the Croſs, for us miſerable Sin- " ners, who lay in Darkneſs and the " Shadow of Death, that he might " make us the Children of God, and " exalt us to everlaſting Life, *&c.*" And yet at the ſame Time did *believe*, *maintain* and *teach*, both in his *Diſcourſe* and *Writings*, the very *Reverſe* of *all* theſe Articles; if he *oppoſes* all *holy Myſteries*; if he renounces a *Trinity* of Perſons in the Godhead, and thereby that *Sacrament* of *Baptiſm*, by which he was *initiated* into Chriſt's Church, together with the *Euchariſt*, the *Token* of his *Continuance* in it; if he *denies* the *Redemption* of the *World* by the *Death* and *Paſſion* of Chriſt, " and *that he was a*

" *Saviour*

" * *Saviour any farther than he was a* " *Reformer*; " if he *oppugns* the *Divinity* of the *Son* of God, with the *End* and *Benefit* of his *Humiliation* on the *Croſs*, all which is notoriouſly TRUE: If furthermore he could permit the *Prieſt* officiating at the Lord's Table to ſay in his Name, as he does in the Name of all them † that ſhall receive the Communion, " We do not preſume to come " to this thy Table, O merciful Lord, " truſting in our own Righteouſneſs, but " in thy manifold and great Mercies; " and yet, in *Oppoſition* to this, dare to aſſert, " that || it is in every Man's Power " to render himſelf PERSONALLY " pleaſing to God, and conſequently " the PROPER Object of Divine Favour: " And laſtly, if he can join in the Prayer of *Conſecration* with the *Prieſt*, as he muſt be ſuppoſed to do, or to have *no Buſineſs* there, and to ſay with him, " Almighty God, our heavenly " Father, who of thy tender Mercy " didſt give thine only Son Jeſus Chriſt " to ſuffer Death upon the Croſs for " our Redemption, who made there

* *True Goſpel*, p. 15. † Vide *Rubrick*. || *True Goſpel*, p. 114.

" by his One Oblation of Himſelf once
" offered a FULL, PERFECT, and SUF-
" FICIENT SACRIFICE, OBLATION,
" and SATISFACTION for the Sins of the
" WHOLE WORLD," *&c.* and in conſequence of this can take from his Hands the Creatures of Bread and Wine, and eat the one in *Remembrance* that Chriſt *died* for him; and drink the other in Remembrance that Chriſt's *Blood* was *ſhed* for him, in Conformity with the Inſtitution and Command of his Lord and Maſter; and yet can in the next Breath declare, " * that the Doctrines
" of imputed Righteouſneſs, the meri-
" torious Sufferings, and the prevailing
" Interceſſion of Chriſt, are neither
" ſeparately nor CONJUNCTLY the
" Grounds of Mens Acceptance with
" God, and of Sinners obtaining the Di-
" vine Mercy," *&c.* Nay more, if he can *blaſphemouſly* aſſert, " † that it is as much
" impoſſible, that the Blood of Chriſt,
" as it is that the Blood of Bulls and
" Goats ſhould take away Sin;" he certainly muſt be the moſt *hardened*, moſt *abandoned*, *incorrigible*, *inconſiſtent*, *ſelf-*

* *True Goſpel*, p. 24, 36, 142. † *Ibid.* p. 149.

contradictory

contradictory Hypocrite, that ever set Foot in a Christian Church : And I would *deliver* over such a Fellow to *Satan* to be *buffetted* for a Season ; but would no more *prophane* those *holy Mysteries*, by admitting him to be Partaker of them, than I would *Judas Iscariot*, that betray'd Him, as incomparably the *better Christian* ; or the *Devil* himself, that entered into him, even tho' I beheld his *Saucer-Eyes* and *cloven Feet*.

HERE is nothing of *Invention* or *Calumny* in all this ; nothing but *Matter* of *Fact*, which will admit of *no Dispute* : And I appeal to the *whole City* for the *Truth* of the *one*, and to his *own Writings*, which I have fairly quoted, for the *Support* of the *other*.

Thus, you see, Sir, how the *Populace*, caught, as usual, with *external* Appearances, ran away with the Opinion of his great *Sanctity* ; what a *pious*, *devout* Man was *Thomas Chubb !* And his *Reputation* for *Piety* and *Devotion* was founded on *such* a Behaviour, as made all *thinking*, sober-minded Christians *tremble*.

AND now his *Name* is *up*, and nothing can come amiss from that *Quarter*. It was an easy Matter to *keep* on, as he *began* ;

gan; and to *preſerve* his Character by the ſame Means, that *acquired* it. Accordingly his *Demeanour* was of a Piece, *artful*, *ſtudied*, *reſerved*, *diſguiſed*. His *Diſcourſe* was *ſoft*, and *ſmooth*, and *oily*. Who could *ſuſpect* any *Evil*, where there is ſo good an *Outſide*?

But *outward* Shews are often *leaſt* themſelves:
The World is ſtill *deceiv'd* with *Ornament*.
In *Law*, what *Plea* ſo *tainted*, and *corrupt*,
But being *ſeaſoned* with a *gracious* Voice,
Obſcures the *Shew* of *Evil?* In RELIGION
What DAMNED ERROR, but ſome SOBER BROW
Will BLESS it, and APPROVE it with a TEXT;
Hiding the Groſsneſs *with fair* Ornament.

SHAKESPEAR.

AND this was the Caſe here. The *Vizor* concealed the Man; *Deformity* wore the Marks of *Beauty*, which ſome unwarily fell in Love with, and courted to their Embraces. For many, that would flie from a *Wolf* in his *native* Shape and Colour, run to him in *Sheeps Cloathing*, without the leaſt Apprehenſion of Danger. But the *Devil* is no *Fool*. He knows

knows what *Inſtruments* beſt to work with: Nor did he ever want ſuch *Tools* as theſe to ſerve his Purpoſe. All *Impoſtors* and *Deceivers* of the People have been of the *ſame* Stamp.

Horman the *Cobler*, and *Theodore* the *Botcher*, were much ſuch *leathern* Divines as Ours; and ſet out with the ſame ſhewy Pretence with Him. *Reformation* is the *common Cry*, from the firſt to laſt,

As if Religion was intended
For nothing elſe, but to be mended.

And what a bleſſed *Alteration* and *Improvement* it muſt receive under *ſuch* Hands, the Chriſtian World, in all Ages, has *woefully* experienced. This made him *forward*, *preſſing*, *intruding*; and gained Him *acceſs*, where otherwiſe He would have been *debarred*. And where admitted, he is *indefatigable* in making *Proſelites*, which he ſeldom fails of, eſpecially amongſt the *weak* and *unguarded*, who are leaſt able to detect, or reply to his *Sophiſms*. For *Sophiſtry* he had more than enough, which was employed in throwing *ſtumbling Blocks to the Souls of Men, and preparing Snares for the Feet of the Unwiſe*. And therefore no ſooner did

any

any *Stranger* come to Town, but presently he is honoured with a *Visit* from Mr. *Chubb*, to welcome him, and by *fair Speeches* get into his good Graces, and next by Words ambiguous

——————————to found,
Or taint Integrity.——————————

For let his pretence to *Civility* have been what it will, this was always the Design at the Bottom; nor indeed could it be any thing else, unless it was to present him *gratis* with the *Sight* of a *Curiosity*, i. e. that of the *greatest Monster*, that ever *Salisbury*, or *Arabia* itself, since *Mahomet*, has produced. This I speak partly by my own *Experience*, having had two Attempts of that Kind made upon *myself*; the *first* by *Chubb*, with a Train of his Followers at my own House; the *second* at the House of one *Curtis*, late of *High-street* in this City, where I was unwittingly betrayed into the same Company with Mr. *Chubb* at their Head, to whom great *Compliments* were paid by the rest, and high *Eulogiums* to his Writings: But finding that it would not take, and that they could gain nothing upon me, they dropt me for Good and All, and I have not been troubled with any

of

of them *ſince*, tho' there has been an Interval of twenty Years.

THUS have I given you a ſhort Sketch of his *Principles*, and his *Practice*, his *Writings* and his *Religion*: Nor were his *Morals*, or *Behaviour*, either in *civil* or *ſocial* Life, any ways *abhorrent* from his other Character. It would have been *incompatible*, you know, with that of a *Reformer*, and *ſubverſive* of his *own Scheme*, for him to have been *notorious* for any *vicious* Habit. But then his much boaſted Virtues were merely NEGATIVE, in which he appeared no ways *ſuperior* to the reſt of his *Fraternity*, and vaſtly *inferior* to Numbers, that might be mentioned; *i. e.* if unfeigned, they were purely *moral*, not *evangelical*, ſuch as *Thouſands* of the *Heathen* World *excelled* him in. *E. G.* He was no *Debauchee*, we'll ſay, either as to *Women* or *Wine*; He had no *Vicious Taſte* for the *One*, *no* Taſte at all for the *Other*. Some *Virtues*, as well as ſome *Vices*, are *conſtitutional*. I have heard a Reverend *Vicar* of a neighbouring Town, whoſe *Clark* had more than once adorned its *Pillory* for *Sodomitical* Practices, declare often, that he never had the *leaſt Inclination* to a

Woman in his Life, though then near Seventy; and ſome Folk will pronounce as ſtrong an *Averſion* to Wine, or other good Liquors. That theſe People "kept "their Bodies in Temperance, Sober- "neſs, and Chaſtity," was very well; but ſurely no great *Virtue* in either, any more than it would be in me, or another Man, to abſtain from Parmeſan, to which we have a like *natural Antipathy*. Here were no *Temptations* to ſtruggle with, no *Difficulties* to encounter, no *Deſires* to be curbed, no *Paſſions* to be ſubdued, no *Mortification* or *Self-Denial*, nor *Triumphs* of *Grace* over *Nature*: But the *Biaſs* of *Inclination* drew ſtrongly the other Way; and a Man muſt be very much in *Love* with the *Devil*, that will make his Life *uncomfortable* here, for the Sake of *enjoying* his Company hereafter. So that here was *no* room for any thing *great*, or *brave*, or *maſculine*, or *heroick*, nothing either of *active* or *paſſive* Virtue, nothing *done* or ſuffered for Chriſt's Sake and his Kingdom; no generous *Reſcue* of a *Friend*, no *Godlike Forgiveneſs* of an *Enemy*, but *ſtern Reſentment*, and *Wrath implacable* perſued the Man, who durſt aſſert the Doctrine of the *Croſs*, in Op-

poſition

position to his *Anti-scriptural* Writings; and it needed nothing more to make him the Adversary, than what *Shylock* assigns in the Play, *viz.* "*I hate him, for he is* "*a Christian.*" If therefore *Vices* merely *sensual* and *carnal*, as such, escaped him, they were abundantly made up by those of a *blacker Die*, such as *Pride*, *Arrogance*, *Self-Conceit*, a *Contempt* of others, *Malice*, *Revenge*, &c. *Vices* altogether *Spiritual* and *Diabolical*: And it would be an easy Matter to instance in *each* of these Particulars; but that it would swell my Letter, too long perhaps already, beyond its intended Bulk.

BUT how much soever they may cry up the *Purity* and *unblemished Honesty* of Mr. *Chubb*, his *moral Character* does not stand so very *clear* and *unexceptionable*, as his Friends would have us believe it to be. If he had the *seeming Sanctity* of *Socrates*, he is foully bely'd if he had not his * *Vices* too.

THIS indeed has been talked of more *freely* since his Death, than before. I never heard any Instance charged upon him, till about twelve Years since;

* *Inter Socraticos notissima Fossa Cinædos.* Juv. Sat. 2.

though, I confeſs, I have ſuſpected it near theſe thirty Years, as did many others beſides myſelf. There were ſuppoſed to be a *Knot* of them at that Time, all *ſworn Brethren* and *Diſciples* of *his*. The *C's* were as much talked of *then*, as *now*, viz. *Chubb*, *C---s*, and *C---y*, all ſince dead; beſides ſome yet living, who ſhall be nameleſs. It is hard to produce *Proofs* of Things of this Kind, eſpecially where there is a *Body* of them confederated.

Magna inter MOLLES *Concordia.*----

Secrecy and *Silence* generally attend ſuch Works of *Darkneſs*. The *Actors* are *behind* the *Curtain*, and are too deeply intereſted themſelves, to *talk aloud*: yet hard as it is, I have *three* or *four* LIVING Witneſſes to produce againſt One of Them, the moſt intimate, and, if I may ſo ſay, Boſom-Friend of Neighbour *Thomas*'s, who happening, once upon a Time, to be off his Guard, and forgetting where he was, was guilty of ſeveral S-----l Attempts upon each of them, to the *Confirmation* of what was only *Suſpicion* before. So that if this does not amount to a *real Proof*; yet, I think, it falls but little

little ſhort of it, *i. e.* muſt be allowed to be *ſtrong preſumptive Evidence*; if there be any thing in thoſe Old Adages, viz. *Dic Socios, &c.* and *Pares cum Paribus, &c.* that *Birds of a Feather will flock together*. And all the World knows, that no Birds, of what Feather ſoever, are more prone by Nature to join together, than thoſe of this *unnatural* Strain are.

And now, Sir, if you pleaſe to examine this exact *Moraliſt* by the *Decalogue*, which, we are told, he kept *whole*, and *offended not in one Point*, we ſhall find him notwithſtanding to be no better than his Neighbours, *i. e.* no more without Fault than they, whom he made ſo free with, in caſting his Stones. *Ex. Gr.*

1. He did not hold a *Plurality* of Gods, we'll ſay: But he deny'd the Great *Triune*, the *One* Chriſtian God.

2. He made to himſelf no *graven Images*: But he worſhipped, for a Time at leaſt, a *Chimera* of his *own* Brain.

3. He did not take the Name of the *Lord his God in Vain* in *Diſcourſe*: But he was guilty of many *horrid, repeated Blaſphemies* in *Print*.

4. He

4. He did not violate the Sabbath, by doing in it any *manner of Work*, or by abſenting from the Place, or Performance of Divine Service: But he prophaned them all moſt effectually, by his *inward* Diſlike, and by turning the *Preacher* and his *Doctrine* into *Ridicule*.

5. He did not *diſhonour* his *Father* or his *Mother*: But he would not ſubmit himſelf to his *Teachers*, *ſpiritual Paſtors*, and *Maſters*.

6. He did no *Murder*, with *Sword* or with *Piſtol*: But He *ſtabbed* the *Souls* of *many* with his *envenomed* Pen.

7. He did not commit *Adultery*, no nor *Simple Fornication*: But He herded with *S-----tes*, and was deemed *one* Himſelf.

8. He did not *ſteal*, nor *purloin* from Another: But He *robbed* Chriſt of his *Divinity*, and the World of a *Saviour*.

9. He did not bear *falſe Witneſs againſt his Neighbour*, in any Court of Judicature: But in his *Writings* he *calumniated* all Opponents, with *Moſes*, and *Jeſus* at their Head.

10. He did not covet his *Neighbour's Houſe*, perhaps, nor his *Wife*: But he did not *labour truly to get his own Living*, *and*

and to do his Duty in that State of Life, unto which it had pleaſed God to call Him.

AND it is more than Matter of *Surmize*, that he caſt a long Eye at the *Thrones* and *garniſhed Stalls*, and *Seats* of *Honour*, which he ſpeaks ſo *diſdainfully* and *enviouſly* againſt. Nor is it to be doubted but that his *Arrogance* prompted him to believe he could have filled ſome of them more *worthily* than they are at preſent, could his *Abetters* have been ſo fortunate as to have lifted him into them. And really I have often wondered with myſelf, that ſomething of that Kind was not attempted in his Favour, by that *ſame* Intereſt, which promoted *Stephen Duck*, that other *Phænomenon* of *Wiltſhire*, to Holy Orders.

AND now, much good may it do them with their Mr. *Chubb*, at their-----; and our *Author*, with his *Motto* in *Front*. They may allot him a Place with *Bacon*, or whom they pleaſe; but, I believe, He will hardly be admitted where *Abraham*, *Iſaac*, and *Jacob* have any Seat. They may compliment him, when living, with the Title of *Deep Reaſoner*; they will ſcarce allow him, now dead, that more

honourable,

honourable, of a *Chriſtian.* And indeed, to do our Author Juſtice, he does not ſo much as once hint, that he has the leaſt Right to that Denomination, any more than he claims himſelf. * His *Glory* therefore may ſpread and flouriſh like a *green Bay-tree*, far from the Tree of Life, for villifying and traducing the *King* of *Glory*: And they may extol him to the Skies, as *Verity*'s ableſt *Champion*, for oppoſing *Him, who is the Way, and the Truth, and the Life.* They may cry up his *univerſal* Benevolence, which was always *confined* to that of his *own* Party; and plead upon the *Aſſiſtances* of his Purſe, which *ebbed* or *flowed* according to the *Quality* of his Proſelite; or, to ſpeak plainer, what was acquired by his *heretical* Writings, was liberally beſtowed in propagating *Hereticks.* For, if they can produce one ſingle Inſtance of his giving but a *Cup of cold Water to a Diſciple of Jeſus Chriſt's, in the Name of a Diſciple*, I will be bound to give (hard as it would go againſt me) a *Cup* of *Wine* to a *Diſciple* of Mr. *Chubb*'s in its Room. *Such* then was he in *civil*

* See *Title Page.*

and

and *ſocial* Life, *delicate* and *ſoft*, and *tender* to his *Male* Friends, for whom he had an *uncommon* Regard, mighty *affable* and *courteous* in Speech to all, for fear of being *kicked* or *caned* for thoſe *Scurrilities* which ſo frequently dropt from his Pen. For, as he was *effeminate*, and incapable of being in *Love* with the *Face* of *Woman*; ſo was he a *rank Coward*, and *afraid* of the *Face* of *Man*. As he declined Trade for the ſake of living more at Eaſe, he could give *no* Proof of the *Juſtice* and *Honeſty* of his Dealings; and as he lived and died in *Celibacy*, it was impoſſible he ſhould ſhine in thoſe two moſt amiable Branches of *relative* Duty, an *Huſband* and a *Father*. Whether the Author of the *Short Account*, or I, have aſſigned the more probable Reaſon for his preferring *that* State to the *Matrimonial*, I ſhall now leave you, and the impartial World to judge.

" AND thus, having waſted his Time " and Talents in abuſing Scripture, " which, it is very evident, he did not, " and many Parts of which he could " not underſtand;" having ſunk gradually from *Arianiſm* to *Socinianiſm*, from thence to *Deiſm*, and ſo downwards,

within an Inch of *Atheiſm*, the Meaſure of his Iniquities being fulfilled on *Sunday* Evening, being the Eighth of *February* laſt, he fell ſuddenly, as I have been told, out of his Chair into the Fire (God avert the Omen) where he immediately expired, without Time ſo much as to call upon God for Mercy. But indeed *he*, of all Men, according to the Account, was the beſt prepared for ſuch a Death; for, as he had lived ſixty-eight Years without being *guilty* of *any* Sin, it would have been no better than a Mock upon the Almighty for him to have cried, *God be merciful to me, a Sinner.* It is however well worth obſerving, that he was but juſt returned from the *Neceſſary-houſe* before this happened, where, had he ſtaid but a *few* Minutes longer, he had breathed his *laſt*. And *pity* indeed it is, as his *Fate* was ſo *near* at hand, that he had not ſtaid where he was a *Minute* or *two* longer, that his *End* might have been of a piece with his *Beginning*, and that He might have *died* as He had *lived*, in a *Stink*.

His Maſter *Arius*, you know, *exonerated* his *Bowels* in the *ſame* Place: And *Julian*, Uncle of *Julian the Apoſtate*, after

after many ſhameful *Indignities* offered both to the *Prieſts* and the Altar, in the Chief Church at *Antioch*, was ſoon overtaken by Divine Juſtice: For, being ſeized with a terrible *Diſeaſe* in his Bowels, he voided his *Excrements* at his *Mouth*, and ſo died: And *Felix*, unhappily ſo named, the *Partner* of his *Guilt* and *Puniſhment*, was *miſerably* choaked with his *own* Blood.

So fell Mr. *Thomas Chubb*, a Man of *uncommon* Genius, and *natural* Capacities, had they been improved by *Education*, and received a *right* Turn. But the *beſt* Things, if corrupted, prove the *worſt*. His *want* of Learning was abundantly made up by the *Conceit*, that he did *not* want it; and the extravagant *Encomiums* raiſed on the *Superiority* of his Parts, gave Him an *imaginary Aſcendant* over his *Superiors*. The *former* made him more *liable* to *Errors*; the *latter* rendered him *inflexible* in them: And therefore, tho' it was an *eaſy* Matter to *confute* Him; yet it was next to *impoſſible* to *convince* Him. He was ſo much given to *Contradiction* and *Controverſy*, that I have often thought to myſelf, God forgive me, if I judge amiſs, that

He *wittingly* choſe the *wrong* Side of the Queſtion, merely to ſhew his *Talent* that Way. One would think it *impoſſible* for Him otherwiſe to engage, as he always did, in Oppoſition to *known*, long eſtabliſhed *Truths*, which he was ſo conſtantly ſure of doing, that it was but to know, which *Side* of the Queſtion He had taken, and to chuſe the *contrary* at a *Venture*, and you was *infallibly* right.

But, tho' ſo apt to *contradict* others, yet ſo *impatient* was he of *Contradiction* Himſelf, that if you gave not up the moſt *intereſting* Points to his *bold Aſſertions* and *naked Ipſe Dixits*, He would fly in your Face with *Inſult* and *open Abuſe*, would ſpeak Evil of *Dignities*, reproach the moſt *ſacred Orders*, behave *contemptuouſly* and *irreverently* to all his *Betters*. *Betters*, I ſay, not only as to *Birth* and *Quality*, *Rank* and *Station*, &c. but even in all *natural*, as well as *acquired* Abilities: Men, whoſe *Sagacity* as much exceeded *his*, as the *Eagle* does the *Mole*, and to whom his Knowledge, if compared, holds no more Proportion than the *Glow-Worm* to the Moon in her *fulleſt Orb* of *Glory*.

THESE were the *courteous Manners*, this the **uncommon* Modesty of the Man, which our Author so much applauds Him for; and God forbid, but *uncommon* it should continue; or that any should emulate so unamiable a Pattern of Society, as made no Distinction between *Head* and *Tail*, was proud of levelling the *Highest* with the *Lowest*, and of confounding Things *holy* with *unholy*, Things *clean* with *unclean*.

THE next time our Author sets up for a *Panegyrist*, let me recommend Sir *Peter Stranger*, or *Turpin*, as much *nobler* Subjects to employ his Pen. For certainly He, who is only a *Forger* of *Title Deeds* to an Estate, is a much *honester* Man, than a *Clipper* and *Coiner* of *Scripture*; and He, that *boldly robs* me of my *Purse*, is more pardonable than One that would *slyly cheat* me of my *Salvation*.

AS to his *Death*, it was of a Piece with his *Life*; tho' *sudden*, yet perhaps *expected*; if not by *Him*, I am sure it was by *me*. For often, as I have been reading over his daring Impieties, I could

* Page 9.

not

not forbear applying that Saying of *Moſes* to the Children of *Iſrael* on the Gainſaying of *Korah*, &c. viz. * *If this Man die the common Death of all Men, or if he be viſited after the Viſitation of all Men, then the Lord hath not ſent me.* It might be of the *Kind* that He wiſhed too, for ought I know, as we are told; and likely enough, if it were but in *Oppoſition* to that Church, whoſe Prayer it is, ——— "*From ſudden Death, "Good Lord deliver us.*"

You ſee the Party has made a Merit of it in the Man: "He hoped it would "be in the moſt *ſhort* and *eaſy* Conveyance to his appointed Change, unattended with *bodily* Pains, or the Sight "of *anxious* Friends to diſturb his latter "Moments." And the *Event* has anſwered the *Expectation*. Poor Dear Creature! He had given no Proof of his Chriſtian *Fortitude*, when living; and was afraid, when *dying*, he ſhould betrary his great *want* of it.

To *die well* is the moſt *arduous* Taſk of a *Chriſtian*. It ſummons up, and calls to the *Diſplay* all thoſe *Virtues* which

* *Numb.* xvi. 29.

we

we have all our Life-long been learning in the School of Christ, from our Lord and Master, that most *finished* Pattern of all Virtues. It is the great *Trial* and *Touchstone* of our *Patience* and *Resignation* to the Will of God, of *Faith*, *Hope*, and holy *Confidence* towards Him, *Virtues* to which he was utterly a *Stranger!* and therefore had no *comfortable* Prospect either *before* Him, or *behind* Him. If he looked *back* upon his Life past, it must appear to have been spent in a continued *Series* of *Litigation* and *Contention*, in *disturbing* the *Order* and *Peace* of Mankind, in *misleading* the *Blind* from the *Way* that *leadeth unto Life*, in *burlesquing* the *Scriptures*, *vilifying* God's most *gracious* Dispensations, *depreciating* the *Merits* and *Satisfaction* of his Son, *in crucifying Him afresh, and putting Him to open Shame.* And what a *gloomy* Prospect must it have afforded him to look *forward*, as he then must, to the *Tribunal* of that same Jesus, where he was about to make his Appearance, to render an Account of all these *Indignities* to Him, whom he has * acknow-

* *True Gospel*, p. 40.

ledged

" ledged to be ordained of God to be the " Judge of Quick and Dead." No, no. A *lingering*, *Death-bed Sickneſs*, would not *do*, for ſuch a *One* as *this*!

HERE was NOTHING to *ſoften* or *alleviate* his Pains under the *Agonies*, and *Tortures* of an *acute* Diſtemper; NOTHING to ſtay his *languid*, *fainting* Soul, under the more *ſenſible* Decays of Nature, and a more *gradual* Deſcent into the Grave: No *Saviour* to invoke for preſent Eaſe and *Refreſhment*, under his *Labour* and heavy *Load*: No *Advocate* with the Father to implore, as the *Propitiation* for his Sins: NOTHING but that *poor*, *broken Reed of Self-righteouſneſs* to lean on for Support, which he was *conſcious* would *pierce* through his Hand, and *fail* him in his greateſt *Need*. And therefore *ſelf-diffident*, how he ſhould behave in his laſt Moments, whether he ſhould not *ſqueak* at the Approach of the *King* of *Terrors*, and *recant*, as you told me his *Compeer*, and *Fellow*-labourer *Collins* did, who when he found himſelf departing, being willing to take a ſolemn Farewell, called his Wife and Children round his Bed, and recommended to *her* and *them* the *Chriſtian*, as the *pureſt*, and

moſt *rational* Religion in the World, and enjoined her with his dying Breath to teach them the *Church Catechiſm*, as the fulleſt, and cleareſt *Compendium* of that Religion: Or whether he ſhould breathe his laſt, like *Francis Spira*, in all the *Horrors*, and *Diſtractions* of *Deſpair*, for having *wrote*, and *acted* againſt his Lord and Maſter contrary to *inward Light*, and the *Dictates* of *Conſcience*: Or laſtly, whether upon finding his Doom *irreverſible*, he might not in Conſequence of all theſe break forth with *Julian*, *Viciſti Gallilæe*, and ſo expire with a *Blaſphemy* in his Mouth, and either way make but an *indecent Exit*, to the *tarniſhing* his *Fame*, which he had been ſo long acquiring, and the ſhortning of that *Glory*, which his *Biographer* has ſo liberally beſtowed upon Him, to *cut off* all *Apprehenſions* of either *Kind*, and *prevent* all *Diſcoveries*, He does not ſay, *let me die the Death of the Righteous*, &c. but "let my Conveyance be ſhort "and eaſy," like the *pious* old Lady in the *Song*, and perhaps for *like* Reaſons,

When we die, where we go
We have no Senſe to know,
For a B---d always dies in her Drink.

But it will be proper for me, before I conclude, in Imitation of my *Predeceſſor*, to ſay ſomewhat of his *Perſon*, which, as he juſtly obſerves, was *not* ſtately; but as much the reverſe, *i. e.* as *deſpicable*, and *mean*, as ever you ſaw any one in your Life. It is enough to make One *laugh* to ſee them but mention the *Statelineſs* of his Perſon, which, I own, I ſhould never have thought on, had not they put it into my Head; and yet had they extolled his *Perſon* above Meaſure, as they have his *moral*, and *intellectual* Endowments, *Goliah* himſelf had been but a *Dwarf* to him. In his *Dreſs* he affected the *Plainneſs* of the *Quaker*, and from thence was often miſtaken for *One* by Strangers; his Buſineſs being to appear *artleſs*, purely to *conceal* his *Art*. His *Gait*, as his *Dreſs*, was *prim*, and *demure*. He walked the Streets with *one Hand* drawing the *Breaſt* of his *Coat* over his *own*, with the *Other* thruſt up the *Slit* behind, near the *Seat* of his *Delight*, with *Eyes fixed* upon the *Ground*, as if *deeply* engaged in thought; yet not *ſo fixed*, but that they were at *leiſure* for *oblique* Glances to obſerve, whether *proper Honours* were paid, or no, as he paſſed along,

along, to a Man of his *diſtinguiſhed* Merit. In ſhort, He *looked*, and *moved* like *One* of *them*, for all the World; and in the Language of the Satyriſt,

----- *Vultu morbum, inceſſuque fatetur.*

But as we mentioned his *Eyes*, give me leave to tell you, that the *Elevations* of them were no more uſed, than the *Beau's* in the **Spectator*, i. e. not at all worn with looking *up* towards Heaven, of which, as he denied a *particular* Providence, he could have *nothing* to *aſk*, and *nothing* to return *Thanks* for. Lo! this is the Man, that took not *Chriſt* for his *Strength*; but *truſted* to his *own Righteouſneſs*, and ſaid unto his *own Merits*, that they ſhould *ſave him*. And may that God, whoſe Mercies are *infinite*, Grant, that He may not by this time have found, by dreadful Experience, that they have *wretchedly*, and *eternally deceived* Him.

And now, Sir, have I at length given you a *fuller*, and more *faithful* Account of the *Life*, *Writings*, *Character*, and *Death* of Mr. *Thomas Chubb*, than has been yet exhibited to the Publick, together with my *Sentiments* of the Man,

* No. 275.

whom I have *perſonally* known above theſe *thirty* Years. Here is nothing of *Envy*, or *Detraction* on the one Hand; nothing of *Flattery* or *Panegyrick* on the other. *For I know not how to give flattering Titles unto Man, in ſo doing my Maker would ſoon take me away.* And indeed my *Fleſh* would *tremble* for fear of Him, and I ſhould be *afraid* of his *Judgments*, ſhould I dare to depict any One in the *Colours*, which our *Painter* has drawn his *Hero* in, as though he had not only been *ſinleſs*, but *impeccable*: The *Rival* of our *Saviour*, and as ſuch, ſeemingly to me, intended, both by *Chubb* himſelf, and his *Adherents*. Nor can I believe, but that you would be in the *ſame* Way of thinking with me, would you but give yourſelf the Trouble of comparing this Character of *his* in the *ſhort Account*, with that, which *Chubb* has drawn of *Jeſus Chriſt* in his * *True Goſpel.* As if, becauſe a Man did not *curſe*, and *ſwear*, and *call Names*, as He went the Streets, nor get *drunk* and *break* Peoples *Windows*, *raviſh* their *Daughters*, nor *burn* their *Houſes* about their Ears, he muſt therefore be cried up as *Virtue*'s ſtricteſt

* Sect. VIII. p. 55.

ſtricteſt *Votary*, and *Verity*'s ableſt *Champion*. For the Scriptures have already pronounced a *different* Sentence upon Him, and therefore we may be *ſilent*; *if we ſay, that we have no Sin, we deceive ourſelves, and the* TRUTH is *not* in us. If then there is any Truth in the Scriptures, there can be none in *Chubb*, the moſt violent *Opponent* to the Scriptures, and therefore to the *Truth*; unleſs we can reconcile Contradictions. If Chriſt was the *Sent* of God, *Chubb* muſt have his *Commiſſion* from *another* Quarter; and if the *former* was *not*, the *latter* muſt be a *Deceiver* of the *People*. And indeed thus far has he made a bold Step towards *ſharing* our Saviour's Titles with Him; that is, as *Jeſus* was the *Author*, ſo would *Thomas* fain be the *Finiſher* of our *Faith*.

OUR *Hiſtorian* may therefore take back his Reproaches, which he has *laid* on ſo *thick*, on the whole Body of the Chriſtian Prieſthood, eſpecially thoſe of the Eſtabliſhment, from his *Grace* of *Canterbury* and his own *Dioceſan* down to its *meaneſt* Son, as *abſurd Perverters* all of the *Sacred Text*, as many as will not give up *That*, with the *Myſteries* of their moſt holy

Religion

Religion to the Deriſion of thoſe, that ſit *in the Seat of the Scorner*, and to the *triſling Cavils* of every little *greaſy* Scribler. An *Inſult* the moſt *unpardonable*, that was ever offered to any Chriſtian *Eſtabliſhment*; the moſt *ungrateful* Return, and moſt *cruel Abuſe* of that *Toleration*, with which our *Church* indulges *all*, that are ſo *unhappy* as to *diſſent* from Her. An equal *Specimen* of the Gentleman's (I was about to ſay) *good Senſe*, and *good Manners*, and a *freſh* Inſtance of that *univerſal Benevolence*, which they preach up, *i. e.* to be practiſed then *only*, when *they* themſelves are the *Objects* of it.

As ſoon as thoſe *poſthumous* Works of his, which they threaten us with, appear, which like ſome other *poſthumous* Writings, I ſuppoſe, were even in his *own* Opinion *too* daring to *ſee* Light, whilſt their Author *did*, you ſhall not fail to have the earlieſt, and the beſt Account of them, that I can give. We may, however, form ſome Judgment of the *future* by the *paſt*, and from thoſe Hints, which our Biographer is pleaſed to give of it, *viz.* that it is an *Hotch-potch* of *Chubb*'s own *cooking* up, not much unlike that of the *Gnoſticks* of *Old*, a mere

a mere *Gallimafry* of Religions, *Jewiſh*, *Chriſtian*, *Mahometan*, and *Pagan* jumbled togèther, upon *wild*, *latitudinarian Principles*; calculated purely to hit the Taſte of all, that are Enemies to *Revelation*, and are of *any*, or *all* the Religions in the World, *i. e.* of *no Religion* at all.

It is high time for me now to *waſh* my Hands of this *dirty* Subject; but I cannot conclude without obſerving one Circumſtance, which I think well worth your Notice, *viz.* How God in the Courſe of his Providence has ordered things, that what was acquired by an *Infidel*, ſhould devolve to a *Chriſtian*. As he died Inteſtate, ſo all his ill-gotten Wealth, the Produce of his *heretical* Writings, fall to his elder Brother, as Heir at Law, a Man of as good *Morals* as himſelf, and of much *ſounder* religious Tenets. A Man *conſcious* how ill qualified the *Unlearned* are for *Teachers*, and *modeſtly* content to receive Inſtruction from the *Mouth* of the *Prieſt*. And indeed he richly deſerved it all, for that friendly *Admonition* and *Reproof*, which, I have been told, he gave his Brother, as often as he heard him entertaining Com-

pany

pany with his *Heterodoxies*, ſhaking his Head at Him on thoſe Occaſions, and ſaying, *Ah Thomas, Thomas!* will you *never* leave off? Why will you be always reaching at things *too high* for you?

" His Body was, it ſeems, by his own " Choice depoſited, near the Remains " of his valued Friend Mr. *Lawrence*, " in the Church-yard of St. *Edmunds*, " in this City." But how it came to be admitted into *any Engliſh* Church-yard, or allowed the *Honour* of *Chriſtian Burial*, is to me very *unaccountable*. Sure I am, had I been *Miniſter* of any Pariſh, I would as ſoon have read the Service over *Tray*, as over *Him*; and I think I could have juſtified it to my Conſcience full as well.

This, doubtleſs, will be deemed an *hard Saying*, nor *conſiſtent* with Chriſtian *Charity*, at leaſt by the Admirers of Mr. *Chubb*; but Truth will out, and I cannot help it. If any One is aggrieved, let him complain; I am ready to defend it. For let any Man, *partial*, or *impartial*, read but over with me the *Order* for the *Burial* of the *Dead*, and then turn to ſome *Paſſages* of his Writings, to which

which I will direct him, and will defy him to point out to me any *Part*, or *Portion* of it, that is more applicable to *Him*, than it is to a *Jew*, or a *Mahometan*: And if not, what *Title* has he to it? If *no* Title, why ſhould he be *complimented* with it, as though he had.

You may perhaps think me *ſevere*; I tell you, I am *ſerious*. I know not how to pay ſuch *extravagant Compliments*, either to the *Living* or the *Dead*; nor would I, if I was a Clergyman, *proſtitute* my *ſacred* Function to the Favour of the greateſt Patron in *Chriſtendom*. For Example: Should I *meet* any Corps at the *Entrance* of the Church-yard, and open my Mouth in *ſolemn* Proceſſion before it, in theſe Words, *viz*, "*I am the Reſurrection and the Life, ſaith the Lord, he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me ſhall never die:*" If I knew at the ſame time, that the *Perſon deſunct* had publickly *renounced* his *Belief* in *Chriſt*, and in *print* denied before all the World, "his *Reſurrection* to be the "Goſpel of *Jeſus Chriſt* either in *whole*, "or in *part*." Could I from thence *conduct* him into the *Church* with theſe

Words, " *I know, that my Redeemer* " *liveth, and that he ſhall ſtand at the lat-* " *ter Day upon the Earth;*" if I knew to the *contrary*, that he *diſowned* any ſuch Perſon, as a *Redeemer*, and *rejected* the Doctrine of *Chriſt*'s *Satisfaction*, *Inter-ceſſion*, or the like, from being *Parts* of his *Goſpel*. Could I again, whilſt the Corpſe was reſting in the Church, read over it that *ſublime* Chapter of St. *Paul*'s, appointed for the Leſſon on that Occaſion, thus *triumphantly* beginning, " *Now* " *is Chriſt riſen from the Dead, and be-* " *come the firſt Fruits of them that ſlept.* " *For ſince by Man came Death, by Man* " *came alſo the Reſurrection of the Dead;* " *For as in* Adam *all die, even ſo in* " Chriſt *ſhall all be made alive*;" if I know further, that he *laughed* at the Doctrines of *Original Sin*, and *imputed Righteouſneſs*, and turned the *Contraſt* between *Adam* and *Chriſt* into *ridicule*. Could I from thence attend it to the Grave, and whilſt it was making ready to be laid into the Earth repeat this Supplication to the bleſſed *Jeſus*, " *Spare* " *us, Lord moſt holy, O God moſt mighty,* " *O holy and merciful Saviour, thou moſt* worthy

" *worthy Judge eternal*;" if I knew, that the Perſon, over whom I repeated this, had wrote with all the *Virulency* in the World againſt our *Saviour*'s Divinity, and * his *Pre-exiſtence*, or *Eternity a parte antè*. Or laſtly, to mention no more Particulars, could I go through with the reſt of the Service, which is all equally mal-a-propòs, and ſo ill adapted to the Man, as to ſeem rather a *Mockery*, and *Inſult* upon the Dead, and no better than a *religious Farce*, or an affected *Piece* of *Drollery*. No, ſooner let me be driven a *Vagabond*, and an *Exile* begging my Bread over the Face of the whole Earth; let my *Children* be *fatherleſs*, and my *Wife* a *Widow*; let me be *cut* to *pieces*, and my *Houſe* made a *Dunghill*, and a piſſing Place for *Jews* and Stock-jobbers, than I ſhould offer ſuch *Violence* to my *Conſcience*; or *prophanely join together*, what *God* has ſo *widely* put *aſunder*.

As it is now too late to prevent the *Ceremonies* from being *paid* to One ſo great an *Enemy* to *Ceremonies*, and the

* Sect. VI. p. 43. *Ibid.* p. 44. See Sect. XIV. *usque ad finem* 46, 47.

Ground is already *unhallowed* by the Admittance of such a *profeſſed Anti-chriſtian* amongſt us; the only *Remedy*, that can be propoſed at preſent is, that the *Corpſe* be taken up, and burnt as *David George*'s was by the Senate of *Baſil*, 1556, and the Church-yard *conſecrated* a-new by the Biſhop, as it certainly ſhould be was it *mine*, before any one Perſon ſhould be interred there, who had *departed* this Life in the *Faith and Fear of Chriſt*. For why ſhould not their Bodies in *Death* be *divided*, whoſe *Minds* were as averſe, as *Jocaſta*'s *Sons*, during Life? Or why ſhould he be acknowledged as our *dear Brother*, when *departed*, who hated us, when *preſent*, with the *hatred* of a *deadly Enemy*. Let who will claim *Kin* with him for me, I *renounce* it for my own Part with both my Hands; and I would ſooner *boaſt* my Pedigree from *Barabbas*, than acknowledge the *leaſt Affinity* between us.

As *Chriſtianity* is not as yet *quite aboliſhed* from amongſt us, but continues, *formally* at leaſt, to be our *national* Religion, which is acknowledging that *there is none other Name under Heaven given among*

among Men whereby we must be ſaved, but that of Jeſus Chriſt; it might be well worth the *Legiſlator's while*, I ſhould think, with all Submiſſion to the higher Powers be it ſpoken, to *revive* once more the decayed Spirit of Religion; and at leaſt to ſcreen that ever venerable Name from the Reproaches of Men of *unclean Lips, and the Tongue that uttereth perverſe things*. Neither would it be unworthy the *Majeſty* of *Great-Britain* to guard the *Majeſty of Heaven* from *Inſult*, as his own; to eſteem the *Friends* of our moſt holy Religion, as his *beſt Friends*, her *Enemies* as his *Enemies*, and accordingly to *encourage, promote, diſcountenance, ſuppreſs*, that the *Men of the Earth be no longer exalted againſt Her*. This would add the *brighteſt* Jewel to his *Imperial Crown*, would truly conſtitute him in *Fact*, as in *Title*, the *Defender* of *the Faith*, i. e. the Faith of a *Chriſtian*, a Title the moſt *glorious*, that any *Monarch* can wear on Earth, to which thoſe of *Kings*, and *Emperors*, of *Sultans*, and *Cæſars*, if compared, ſhine but with a *faint*, and *diminiſhed* Luſtre.

Him that honoureth me, will I honour, ſaith the Lord. Never to *deviate* from *this* Leſſon of Inſtruction, would be found the *wiſeſt Maxim* in the *Cabinet* of any *Prince*; would *guide* his *Councils* with *Prudence*, and *crown* his *Arms* with *Succeſs*, and thereby *aggrandize* Him beyond all the *fine-ſpun* Schemes of the *Stateſman*, or the *Stratagems* of them *that delight in War.* As therefore the *Infidel* hath the ſame Part here with *Him* that *believeth*, the ſame *Privileges* and *Immunities*, the ſame *Advantages* of *Commerce* and *Protection* from the *Government*, during Life; it is *abſolutely* requiſite that there ſhould be made, in *Imitation* of the *Divine Juſtice*, a manifeſt *Diſcrimination* between them after Death, *i. e.* an *Infliction* of that Puniſhment, which *Chriſtian Lenity* with-held till *then.*

IN Order to this, I humbly propoſe it to the *Publick*, for the Future, that, whenever any *enormous*, *over-grown Heretick*, ſuch as *Chubb*, for Example, ſhould make his *Exit*, inſtead of paying him *Funeral Obſequies*, Notice ſhould immediately be given to the *High Sheriff*, who

who ſhould be obliged to attend with the *Poſſe Comitatûs*, on ſo extraordinary an Occaſion, and authorized to demand the Body of the *Criminal*, and conduct it to a *ſham Execution*, with all the *Marks* of *Infamy* and *Deteſtation*; viz. He ſhould be drawn on a *Sledge*, like a TRAITOR, with an Halter about his Neck, by which He ſhould be hanged the uſual Time. From thence, when cut down, he ſhould be carried back to the Market-Place, where a *Scaffold* ſhould be erected for that Purpoſe, on which the Executioner, having made the *neceſſary Apparatus*, ſhould, in the Sight of all the People, firſt *cut out* his *Heart*, that had contrived ſuch horrid Blaſphemies, next *pluck* out the *Tongue* by the *Roots*, that had *uttered* them, and then lop off the *Right-hand* that had *publiſhed* them. The Body, thus *mutilated*, ſhould be taken down from thence, and faſtened to a *Stake* hard by, with all his *heretical Writings* called in, and gathered round him into one *Pile*, which, together with ſome other *Combuſtibles*, ſhould be kindled into a Blaze, into which the *Heart*, *Tongue* and *Hand*

ſhould be caſt, there to continue till the whole was conſumed and *reduced* to *Aſhes*, which ſhould be *thrown* into the *Air* with all *Contumely* and *Contempt*, as unworthy of any *Reſt* or *Repoſitory*. Such an *harmleſs* Execution as this, would take away all *Clamour* and *Outcry* againſt *Perſecution*, and would be attended farther with theſe *ſalutary* Effects: It would make all thoſe who *bow* the *Knee at the Name of Jeſus*, to lift up their long dejected Heads with Joy and great Gladneſs, to ſee that the Time was at length come, in which their Enemies were no longer ſuffered to triumph over them, UNGODLY; and the *Enemies* of the *Croſs*, who make ſuch *proud Boaſtings, and ſpeak good of the Infidel, whom God abhorreth, were made to know themſelves to be but Men.*

THE *Princeſs* of the *Iſles*, and *Multitudes* of them, even thoſe that are * afar off, ſhall *hear* and *fear*, and be *aſtoniſhed*, when they awake, as it were from the *Sleep* of *Death*, and behold and ſee, that there is a *Ruler* in *Iſrael*, who *careth for theſe Things*, and that his *Zeal for the Lord of Hoſts hath done this.*

* Vide *Chubb's Dedication* of his *Diſſertations.*

So *Let all thine Enemies periſh, O Lord: But let them that love Him be as the Sun, when he goeth forth in his Strength*; and let all the People ſay *Amen*, with you and me; who am, with all Sincerity,

Your affectionate Friend,

Sarum, June 12, 1747.

And humble Servant,

Phialethes Anti-Chubbius.

ON THE SUDDEN DEATH OF Mr. *THOMAS CHUBB*,

Provok'd by the *Tribute* of the *Muſe* of *February*, 16, 1746.

Impune ergo mihi recitaverit ille? ——
——— *Facit indignatio verſus,*
——— *Quales Ego, vel Cluvienus.*

I.

LONG in *Contempt* of *Heav'n*, and all its *Hoſt*,
Chubb, impiouſly *vain*, outbraves the Skies;
The *Arians Oracle*, the *Deiſts Boaſt*,
The *Armies* of the *living* God defies:
Tho' *foil'd* as oft, *freſh* to the Charge returns,
And with *new* Rage, and *keener* Malice burns.

Thus

II.

Thus *Hydra*, *Monſter* of *infernal* Race,
With hiſſing Tongues all human Pow'r diſdains,
Of *Lerna*'s Fens the *Peſt* and foul *Diſgrace*,
Grows by *Decreaſe*, and from its *Loſſes gains*;
All Weapons mocks, *Herculean* Strength defies,
While *ſprouting* Heads from *headleſs* Trunks ariſe.

III.

Go forth, ſays *Jove*, to *Sarum*'s *mitred* Sire,
Pour my juſt Vengeance on that *Tray-t'rous* Head.
The *Chief* obeys, inflam'd with *ſacred* Fire,
And with *deputed* Thunder ſtrikes him * dead:
Down *ſinks* the Foe; and, ſwift as Thought, takes Flight,
The Soul *aghaſt*, to Realms of *endleſs* Night.

* It is remarkable, that upon the Appearance of *The Caſe of Abraham*, &c. in Anſwer to his four laſt Diſſertations, He dropped ſuddenly out of his Chair; as mentioned before, *p.* 50 of the *Letter*.

Thus

IV.

Thus *Bats* and *Owls*, Birds of ill *Fame*,
and *Note*,
That *ſkriek* and *hoot* to *Phœbus'* Silver
Ray,
Huſh'd in ſtill Silence, lock their hideous
Throat,
And fly, affrighted at the Approach of
Day:

Back to their *Cells* they ſkulk, and ſooty
Neſt,
Whilſt through the *azure* Vault the *God-
head* reigns *confeſs'd*.

In Eundem ab Eodem.

An EPIGRAM, humbly recommended to thoſe Gentlemen, who are furniſhing themſelves with Mr. *Chubb*'s Picture; as *proper* to be wrote *under* it.

WHEN *Thomas* ſunk down to the Regions *below*,
Whither ſooner, or later, all INFIDELS go;
Quoth *Satan*, Friend *Chubb*, I am *ſorry* thou'rt come;
Fain would I have much longer *protracted* thy Doom.
Thy *Schemes*, like my OWN, my high Foes would have
brav'd,
And, if poſſible, *damn'd* more than *Jeſus* have *ſav'd*.

F I N I S.

BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Horler, Joseph

Memoirs of Mr. Thomas Chubb, late of Salisbury or, a fuller and more faithful account of his life, writings, character and death

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